

231 have a few pairs. All goats are fed on salt, and billy goats are also given maize. Kids, and other young animals, are never killed for food.

Pigs also are raised for eating and sacrifice, but their meat is more popular and a large number are kept. They are the only animals which are generally killed for domestic eating. They are fed on the remains of *chi* after the grain has been three times soused. It is not rare for pigs and piglets to get quite drunk on this diet; there is quite a heavy mortality among them, and also occasionally among goats, who take the food by mistake, through their falling down dead drunk. The pig would appear to be a variety of the Himalayan wild pig; it is a relatively thin black animal, covered with bristles. All boars are castrated at the age of three or four months, by which time, it is said, they will have been old enough to cover the sow once. There are two reasons for thus castrating the boars; if it is not done it is said they would become savage and

[838] wander away into the forest. But there is a greater danger than this; if a man should happen to eat the flesh of an uncastrated pig he would thereupon commit sodomy. This is an example of the notion of *tamtoom*, an extremely important major Lepcha idea; if two events are believed to be inevitably connected, though the actual causation of the second by the first is not obvious, the second event is said to be the *tamtoom* of the first. With our logical attitude to the external world we have no proper parallel to this notion; the nearest approach would be if our common superstitions were believed to be specific and ineluctable. If for example walking under a ladder were believed to produce, say, a financial loss, this loss would be the *tamtoom* of walking under a ladder. The two acts need not necessarily be performed by or happen to the same person; when pre-natal precautions and body-marks are discussed, it will be seen that the child often suffers the *tamtoom* of his parents' actions.

838 Sodomy is strongly anti-social—it is called *nam-toak*, an act producing a year of disaster, the term which is also applied to incest—and an extremely embarrassing subject, one of the very few people don't like discussing. There is one man in the village, Takneum *youni*, who has twice sodomised people when he was drunk and the victim asleep. In the second case, which occurred recently, the victim was old Lharibu Chujen, himself a grandfather; he was not angry at the indignity offered and did not claim the recompense of a pig and five rupees and ceremonial cleansing by a Mun to which he was entitled.

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